THE Lutheran WITNESS

May 11, 1954

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CANTATE!

"May Morning on Magdalen Tower, Oxford," William Holman-Hunt

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

YES AND NO

What is good for the people is good also for the pastors. Now all can read with profit. In my bulletin I tell my people that a reading of the WITNESS from end to end will amount to a postgraduate course in Christian Doctrine and Current Church History. Especially do I like the articles by Coates, Arndt, and Kurth.

In the editorial "Help Your Pastor," Peter is credited with Acts 6:2 b, while the text has "the twelve." Peter or James may have been the spokesman in view of Gal. 1:18, 19, though a less emotional and less busy Apostle may have suggested the idea in behalf of Peter and James to relieve them. We do not know.

Hamburg, Minn. L. T. WOHLFEIL

"SAFETY ON THE HIGHWAYS"

Among the editorials of February 16, 1954, was one entitled "Safety from the Pulpit." I am surprised that the editors of the LUTHERAN WITNESS would honor a few shallow quips from the pen of a journalist in this fashion.

I agree with Mr. Joseph L. Lingo that the matter of safety on the highways is "in the minds of men."

I resent as much as anyone the almost daily requests for using the pulpit for promotional purposes, but I believe that the preacher who does not apply the Fifth Commandment and the matter of Christian love to the question of safe driving is "missing the boat."

When our public officials finally see that safety on the highways is not all a matter of engineering but that it has moral implications, we ought to applaud them rather than be among those who ridicule them.

What is the cause of accidents? Intoxication, willfulness, stubbornness, inconsiderateness, a spirit of revenge, a state of tension and anxiety (as dangerous a state as drunkenness), disrespect for the law, pride, vanity, and other factors. I do not need to quote the Bible references to show that these things are our concern.

One of the places where it is most difficult to be a courteous and considerate Christian is behind the wheel. There are many who cannot "examine their station according to the Ten Commandments" because they do not know God's will. We ought to be helping those who can and teaching those who cannot. If the accident rate is alarming, perhaps we, as preachers, are not doing a good job of applying the Word.

It seems to me that the LUTHERAN WITNESS owes the traffic safety director of Indiana at least an explanation if not an apology.

Portsmouth, Va. FRANK FRESE

"GOD'S BANK"

Thank you for the article "God's Bank" in the March 16 issue of the WITNESS.

It reminded us that we have a small amount of money in our checking account which is not needed at this time. Accordingly we are today mailing a check in the amount of $500 to Synod's Church Extension Fund.

Thus our money will be working for Jesus and yet be available to us in case of need. The 2% interest rate may not be quite so high as the rate we could get elsewhere — but what a privilege to put our money to work for the Lord!

May we add that we are not a prosperous family. We do not have TV, for example, and see no possibility of being able to afford it in the near future, and we think our car will have to do for another year.

Perhaps this letter will do its little bit to encourage thousands of our fellow Missouri Synod members to transfer surplus checking account funds or savings to Synod's Fund. If enough of us "little people" realize the importance of our little portion, that fund can quickly grow by several million. After all, ten loans of $100 do just as much as one loan of $1,000 and probably return ten times as much joy and satisfaction.

May God's blessing rest on all our endeavors for Him, and may we all become more consecrated in our endeavors!

Wisconsin N. N.

"BENEFICIAL"

As a reader of the LUTHERAN WITNESS and for 46 years a member of The Lutheran Church — Missouri Synod, I have reason to call attention to those parents who have neglected reading the WITNESS and have not advised their children after confirmation to read the WITNESS.

The WITNESS is beneficial to read, not only because of its news content, but also its devotional and inspirational material.

How can we expect our childre on the principles of the Churc benefits unless the young mem a good understanding of these and benefits? Parents should i their girls and boys that it is for them to be informed of Syno and the Church's activities. "T child in the way he should go; he is old, he will not depart

Baltimore, Md. L. L. S

"I SHOULD SAY NOT

G. Fierke's letter in the Marc complains that articles in the W "far too distant for readers." I prised. What about our Bible "far too distant"? Are "The Psal Jesus Said," "The Creed," the harder to understand than the the Bible? I should say not. Ma in the WITNESS explain Bible truths. It seems to me that c church paper should not stoop to but lift us to a higher plane an understanding of God's will a By faithfully reading the Bible a ing Bible class, readers may find NESS less difficult to understand

Burbank, Calif. HENRIETTA

"THREE BEAUTIFUL ESS

Recently in the letters I read more simple, understanding arti would be appealing to a group. . . .

The LUTHERAN WITNESS is t doctrine and position in doctrine ters of practical theology. The keep our clergy, but certainly laity, abreast of our Church's act decisions.

May I here congratulate the especially pages eight and ni April 13 issue. A strong, courage ment from the articulate pen o President Behnken on matte *Common Confession* is highly for all of us to read, as well a nouncement of *Advance*, a new journal of practical church three beautiful essays, brief, well balanced, written by three writers in our Church. This is of journalism which has made THERAN WITNESS a powerful chu

St. Louis, Mo. ALEX. C

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hey Were Astonished"

By E. J. MAHNKE

Professor of Practical Theology, Concordia Seminary, St. Louis, Mo.

yer changes things. We ought to ork as if everything depended on . We ought to pray in the knowl- nat all depends on God.

istians study prayer and learn he commands and promises of out its power and efficacy. But quently prayer degenerates into le form for opening meetings or ing meals.

istians ought to learn to pray believing hearts for personal and the needs of others. In we read that to vex the Church, Herod executed the Apostle and that when the king saw ws approved of James' execu- ne immediately arrested Peter aced Him into the deepest prison. prayer," the record continues, made without ceasing of the unto God for him." The mem- f the church prayed for their an brother, who desperately re- God's help. Christian charity ir hearts moved them to inter- or the soul of one who had led in the Word of God, who was of God, and who, at this point, l human help, could be reached rough divine intervention.

Christians we must recognize vn needs and those of others. ad about missions. We hear of sperate struggles of peoples in China, Africa, Japan, who are to grow in Christian faith, to sh Christian congregations, to de their countrymen to forsake dolatrous heathen practices, ac- ne only Savior of mankind, and e children of God and heirs of . People behind the Iron Cur- ho are struggling to keep faith re our brothers. While they may yond human help, they need help.

ong our own associates we too ntly complain, accuse others, personality, inefficiency, lazi- We may feel hurt because rela- ps with our fellow human beings t always what they should be. e Christian charity should dwell our own hearts. We ought to n the love which Christ demon- to us. To grow in that kind of e need the blessing of God, the Spirit. We ought to pray for , so that they, in turn, have earts to receive the Holy Spirit. ght to pray that God, in His wisdom, would fill all of us with that kind of love which shows itself in a relationship of love, one to another.

Confidence should mark our prayer. Between two soldiers, bound with two chains, Peter is held for death. Special keepers guard the prison door, so that escape for Peter seems almost impossible. Yet God in His almighty power miraculously frees and releases Peter. After this dramatic delivery, Peter proceeds to the house in which the members of the church are gathered in prayer. He knocks. A girl named Rhoda moves toward the door. Recognizing Peter's voice, she is so happy that she neglects to open the door. Instead, she runs back to tell the praying Christians: "Peter is here!"

What is their answer? "You are mad! Peter's in jail. He cannot possibly be outside the gate."

Here are Christians, petitioning God to give Peter protection, praying that God would work some miracle to deliver the Apostle when death seems almost inevitable. And yet when God answers their prayers, they say to Rhoda: "It can't be! He is locked up in jail! There is no chance of his being released!"

But Rhoda persisted: "It's true! It's true!"

Peter keeps on knocking. When the Christians open the door and see him, they are astonished! Astonished that God has heard their earnest and sincere prayer, astonished that God has the power actually to answer their prayer in such a dramatic and miraculous way!

It often happens that when a person goes to the hospital, he asks his pastor to pray. The patient wants God's protecting hand; he wants God's healing power. When he leaves the hospital a well man, he often claims that the doctor, science, miracle drugs, saved him.

We pray for a safe journey. When we have arrived at our destination safely, we say that it was our skill, our tires, our brakes, that brought us over the miles without incident.

We pray for true understanding of God's Word. Then we boast that *we* have built the houses of God in which we worship; that *we* have built the schools in which we train our children, pastors, and teachers; that *we* ourselves are accomplishing these objectives; instead we should recognize that all these things have come as God's answers to prayer for His blessing and benediction.

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"St. Peter," El Greco

We often pray with so little confidence that we fail to see the opportunities that surround us for real Christian activity. We fail to recognize the blind, the lame, the old, the infirm, the chronically ill, those in need of the Gospel, of our help and material assistance. We fail to see that these are opportunities God has given us to demonstrate our life of faith. We pray that God would bless us and show us something that we could do.

Too many prayers show as little confidence in God as we feel toward a utility man on a ball team or a third-string quarterback. He is useful to have around but not dependable enough to play regularly.

The Lord in His wisdom literally changed the course of the history of the world by providing a Savior, by sending Christ into the world to die when the time was right, so that all men through Him might have eternal salvation. God laughed at the heathen kings who tried to stop this plan from coming to its completion.

Why should we not pray with confidence? Why should we not pray that God would move us to see our personal needs and the needs of others and then pray with true confidence to God for His strengthening power, so that we may grow in that faith and love and Christian charity which accepts His will and is willing to live by it?

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Safeguarding Mental Health

By EDWARD A. JENNE
Professor of English, Concordia College, Milwaukee, Wis.

EWING GALLOW

"The process of achieving social and emotional maturity is long and hazardous, and par well implore God's help in so responsible an undertaking as effective parenthoo

The fall of Adam and Eve brought moral disaster into the world. Furthermore, this cataclysm affected also man's body and mind. Among the major results were physical ills and death. Also the mind of man was affected. Psychiatrists tell us that none of us is normal in the full sense of that term. The mind of man is subject to all sorts of major and minor tensions, derangements, and disorders.

Among the results of sin are anxiety and fear. We do not hear of these until after the Fall, and they have been with us ever since. Today mental-emotional disorders are increasing to an alarming degree. All of us are troubled in a minor way by occasional periods of mental confusion and tension, of "blues" and depression, of frustration and irritability.

Sin has made man self-centered and selfish, self-righteous and proud, given to resentment and anger and hate. We have learned, too, that such emotions as anxiety, rage, and frustration upset also the physical well-being of our bodies, as reflected and re-echoed in the body in the form of headaches, stomach disfunction, heart symptoms, and the like.

In other words, body and mind are a unit. What affects the one influences also the other, so that a vicious circle may result. Physical illness depresses the mental state, and the resulting anxiety may seriously aggravate the illness and retard recovery. The alert, progressive physician therefore no longer treats only the illness or symptoms, but the whole person, including emotional attitudes.

From 50 to 75 per cent of the patients of physicians suffer from complaints caused by, or related to, emotional disorders and maladjustments. This problem is complicated by the shortage of psychiatrists and facilities for treatment, not to mention the factor of public apathy. Mental ill health is our number one health problem, and we are far behind in meeting this great challenge.

The maturing individual (the attainment of maturity is a lifelong process) achieves reasonably good adjustment in so far as he gets along acceptably with himself, his work and other adult responsibilities, and in his relations with other people; that is, he functions without undue strain or conflict.

Among man's fundamental needs are those of securing personal security and reasonable satisfactions. To be emotionally healthy, he must love and be loved, be able to give out affection and in return achieve a feeling of being accepted, wanted, and appreciated. No one can live wholly to himself. By seeking to do so he will certainly miss the goal of happiness. Paradoxical as it may sound, man must live unto others that he might attain satisfaction and happiness for himself. Jesus said so long ago. Aside from religious considerations, man dare not lose himself in the blind alley of self. That way madness lies.

The child is beset by feelings of selfishness and helplessness. He must be trained away from selfishness, slavery to his own imperious desires, and toward courageous acceptance of life. For this he requires genuine parental love plus wise, patient guidance and discipline. Crippled for lack of these, he may remain crippled for life by emotional infantile paralysis. If anywhere, here an ounce of prevention is worth many pounds of cure.

The process of achieving social and emotional maturity is long and hazardous, and parents may well fervently and often implore God's help in so responsible and far-reaching an undertaking as effective parenthood. It is folly to rush the process by a severity which overlooks the fact that the child is not an adult, with adult powers of insight and adjustment. Excessive indulgence or overprotection are detrimental. Harmful also is parental ambition seeking ful in the child to compensate for p frustrations or to gratify pride.

Adolescence marks another of delicate and often painful ment for coming adulthood. neither child nor adult, the dev individual may suffer from co able anxiety because of a conf tween the regressive urge for co dependency and the inner an promptings toward independer social maturity. This conflict n idence itself in an attitude of liousness against parental direct guidance, often followed by of guilt and remorse.

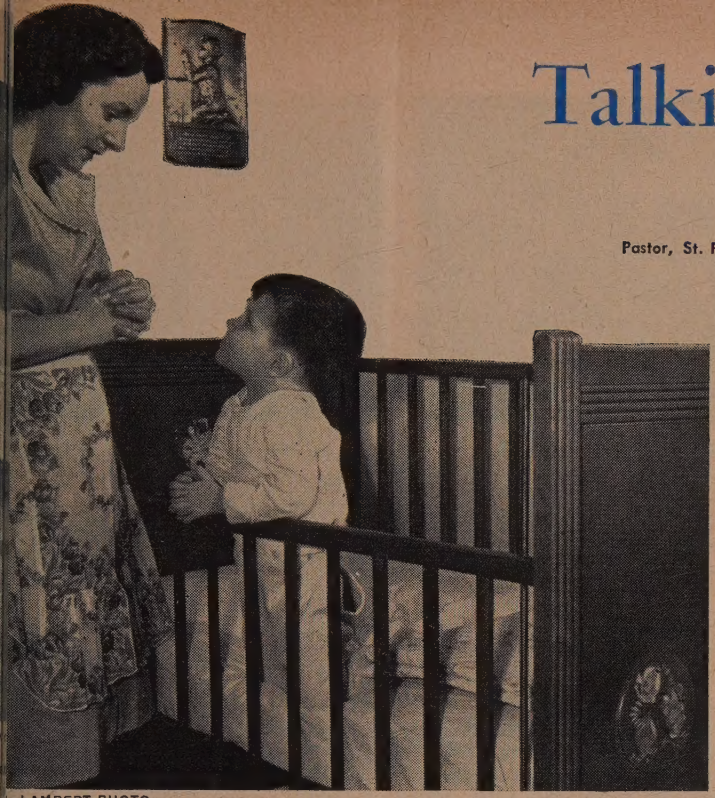
Parents, too, find themsel volved in conflicting feelings stage. For they are no longer as sary as before, feel their threatened, and may uncon seek to delay the steps tow dependence. Some resort to ha cipline because they sense a th their authority or have fears adolescent come to harm. Here course of balancing restraint an dom is necessary, loosening or c the reins as wisdom dictates, greater freedom and respo without abdicating parental au It's a difficult period for all co The adolescent frequently co uncertainty and anxiety by pu a front of self-assurance or e belliousness. Teasing and ridi the part of parents are inad However, a sense of humor ca valuable for avoiding or easing

And so life goes on, consta

(Continued on page 12)

Talking to God

By ARTHUR F. KATT
Pastor, St. Peter's Church, Shaker Heights, Ohio



. LAMBERT PHOTO

'e have finished reading Genesis and are well into Exodus. There are only three of us. Five-year-mmy can hardly wait for the eading, saying, "I want to know ıe story goes on." Occasionally sts that we read two chapters, adventures of Joseph and the es of Moses are fascinating. Bible g need not be difficult and un-ting.

n follows prayer. We had been g evening prayers. I had been by the stiffness of these book s, and I wondered whether 's needs might not be served by introducing some informal g.

began our experiment with a discussion we have since then ıed. Before we pray, we must what to pray about, particularly e there are the needs of several to consider. I asked, "Well, , what shall we talk to God this evening?" To follow Lu-good order of first thanking, then I suggested: "What shall we God for tonight?" At first Jimmy ıot think of many things, inclined s elders to take good weather, protection, health, teacher, parents, for granted. When of these were suggested, Jim agreed.

day he questioned whether all really come from God. "What the linoleum? the dishes? my One by one all these were back to God, who supplied ma-and gave men ability to make Thus Jimmy learned.

His interest increased, and he came up with such things as: "I'd like to thank God for the snow," adding, "but ask God please to make the snow a little stickier, so that it will be better for snowballing." These items were seriously noted. We encourage the boy to come out with anything on his mind, for there is nothing that we cannot take to God in prayer as long as we add: "if it be Thy will."

When discussing petitions, Jimmy, like all of us, could think of more things. "I'd like to ask God for a wonderful toy I dreamed about."

"What sort of toy was it?"

"I cannot remember."

That toy, too, was included in just that vague way; for the all-knowing God knows even the forgotten details of our dreams.

"And I'd like to ask God not to keep my daddy so busy, so he'll have more time to play with me." This request was relayed and duly remembered.

These prayers have been very helpful to Jimmy and have been heard, as he has found. Two of his problems have been solved. He had developed an aversion to kindergarten, for he is shy and the other youngsters are bolder and more boisterous. When early we suggested: "Don't you want to thank God for a good day in school?" he came back with: "But it wasn't good!"

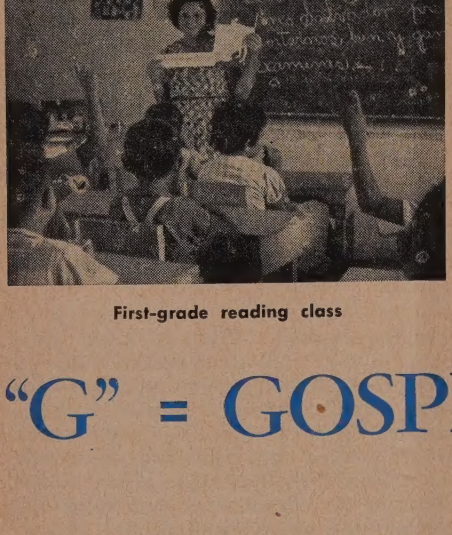
"Well," we remarked, "then we'll have to talk to God about that and see what He can do." And we did.

When later we asked the same question, he replied, "Well, it could have been better!" So we thanked God for making Jim's school day as good as it was, begging Him to make it even better. And He did. Now we thank God daily for only good days in school, for Jimmy's attitude toward school has changed so completely that even his teacher has commented on it.

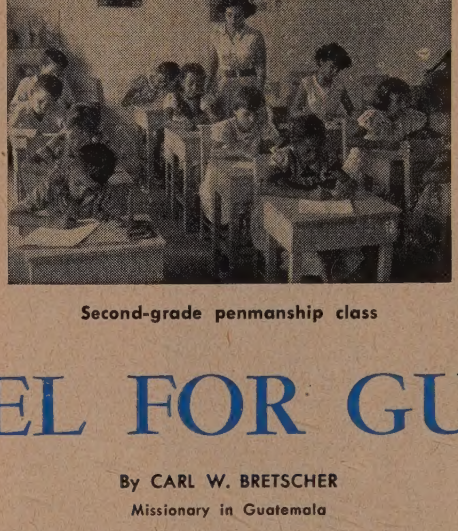
Jim's other problem mentioned in prayer discussion was that sometimes he could not sleep, he heard noises. These annoyances also were taken to God in prayer, and now Jim is no longer troubled with sleepless nights.

The daily prayer discussions are important, for they bring out what might otherwise remain hidden. Besides they provide the program for our daily prayers, which now become very personal also for Jimmy. Once we know what to talk to God about, the rest is easy. We simply tell God, thanking and asking Him. We make no pretense at style or grammar. Sometimes we stutter and utter strangely constructed sentences. But we pray from the heart, and God knows our thoughts and understands our poor speech. We purposely keep the prayers simple. Ofttimes Jimmy's mother does the praying. Soon Jim will be asked to take his turn at talking to God, since he needs but repeat what has already been said. Besides specific things we always add the general items, thanking God for all the blessings of the day, asking His forgiveness for Jesus' sake, and imploring His continued blessing and protection. We close with the Lord's Prayer and the table prayer in unison.

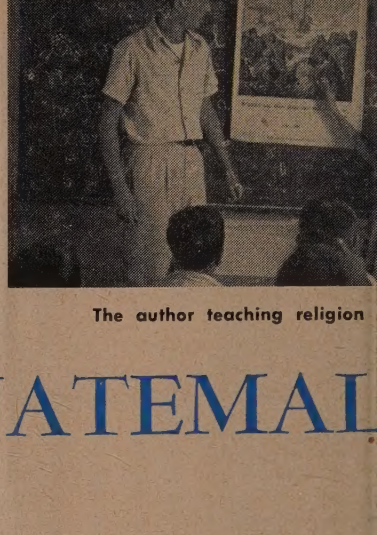
Our prayer experiment has become a blessed experience, for it has made God more real to Jimmy than before, a personal God and Father rather than a somewhat distant and seemingly unreal God. And we his elders, too, have been greatly profited and have grown in daily God-consciousness. "A little child shall lead them" (Is. 11:6). In our attempt to lead Jimmy closer to God, God through Jimmy has been pleased to bring also us closer to Him, teaching us that we, too, must become like little children, always trusting our heavenly Father through Jesus Christ, our Lord (Matt. 18:3; Luke 18:17).



First-grade reading class



Second-grade penmanship class



The author teaching religion

"G" = GOSPEL FOR GUATEMAL

By CARL W. BRETSCHER
Missionary in Guatemala

We knew we had a fight on our hands before we started. We would be working for the most part with wild and undisciplined youngsters. Few could boast of much home training. Spiritually and morally most of them were decidedly on the minus side. This would be no pushover.

The Children

Mingled with the fears and apprehensions was a feeling of confidence, because inwardly we were assured that our efforts would not be in vain. After all, it was the Lord Himself who had said: "Suffer the little children to come unto Me." And then there was His promise: "For of such is the Kingdom of God."

Such was the substance of the feelings of both congregation members and their missionary pastor as the initial plans were being drawn for the opening of *El Colegio El Divino Salvador*. For the church was to be the realization of dreams that were now five years old. In all of Zacapa — an arid pueblo of sprouting cacti, perpetual siesta, and perhaps some 20,000 inhabitants, tucked away in the valley of Guatemala's Motagua River — there was no school where the children of the congregation might daily "come unto" Jesus and hear about His love. In a Christian day school they might be able to learn to know their Savior more intimately and to grow up with Him at their side and in their heart. At the same time the school could be an arm to reach the unchurched homes of the community and leave there the seeds of the Gospel.

The Building

With the love of the Cross as their incentive, the congregation and missionary set to work. Three rooms were readied for classrooms in the rented parsonage, a large Spanish-type house surrounding an open patio. In the carpenter shops of some members of the congregation, saws, planes and hammers jumped into action. Huge timbers were cut down to workable size, and rough boards were planed smooth — all by hand. Within days tiny chairs, desks, and blackboards were rolling off the makeshift assembly lines. The mission's jeep hauled the equipment to the improvised classrooms. In the final week four congregational "painting night" sessions were held in which male and female, young and old (from youngsters of 10 to a wrinkled widow of 65) wielded brushes and splattered paint in all directions. Finally, all was duly covered with paint: desks, chairs, walls, floor, and congregation — though all but the first two became so by pure coincidence.

To pay for materials, the slight congregational treasury was almost emptied. This together with a few small gifts from interested individuals in the U. S. covered most of the expense. The remaining debt of a hundred dollars the congregation pledged to cancel within a year.

The School

Five dozen *Zacapaneco* children were soon enrolled in the first two grades. Of these, 75 per cent came from homes where the name of Jesus was not a part of daily life. Two titled Guatemalan young ladies were employed to teach, their salaries to be paid by the small monthly tuition fee contributed by the pupils' parents. Seemingly all was set. Ready for the worst, but hoping for the best, we threw open the doors. *El Colegio El Divino Salvador* was in business!

That was February, 1953. The days and weeks that followed quickly proved that our apprehensions were not completely groundless. We had a rare bunch of youngsters who had lots to learn about school, or at least ab concept of it. They had to lea teachers were persons to be re and obeyed — at least *part* of th "Respect" was a word their v laries till now had pretty well along without. The children learn that the aisles between th were there for a purpose, and t desks themselves, as nice and as were their tops, were not s stones. Chairs were to be sat were not merely convenient places where one stopped ever and then during the daily tour classroom to catch his breath.

Above all, they had much t about God's Word, His love in and His purpose for their youn Who this *Divino Salvador* w whom their school was name what He had done for them, few They had to learn that the wor was not just a handy interjecti used to punctuate his conversati that it meant something real an derful. Because of Him we had school. A special hour was dedic Him every morning.

The Parents

The children were not the on who had to learn. Their pare were in need of a little educatio had to learn that the idea of s not just to give their children a to "eat out." During those fir parents popped in at any ho ing the morning, walked rig the classroom unannounced, a called out loudly to their particu spring: "Yolanda, here's your m tortillas! Come and get it!" had to learn that this was a the management frowned upon had to learn to remove enough dirt from the little faces of the dren to make them at least recog when they appeared at school.

The Teachers

teachers had to learn, too, ther things, that a semblance in the classroom was some- be desired, and that a better situation prevailed when the were not all talking at once ling about at will. The teachers h to learn about disciplining; ructor, not the children, de- when, and how discipline was ministered. The biggest effort s to convince the teachers that hildren normally do not need ute recess every hour with an e minutes tacked on to each t much of this was a hangover evious teaching experience.

omplete the list of characters, t also mention the feared and — for a while — *el director* thor]. He, too, had much to *Patience* was the word of the e had to learn, in addition, how teachers, parents, and himself sing their wits. With difficulty o learn to hold back uproarious s of laughter at some of the hese kids pulled. A laugh at ng time — though highly de- and exceedingly hard to re- could be disastrous.

was a year ago. Everybody ch to learn. But that is what l is for. And so we learned — at the same time, not all as as others, but with few excep- l were making progress in the rection.

The First Year

October the first year of *El El Divino Salvador* ended. As back, we happily note that the nths of that year were a great fferent from the first. Somewhere in between most of the youngsters caught on; from then on things rolled along somewhat smoothly. By October the group was fairly well disciplined. Not a few parents came to express their surprise and gratitude for the change for the better in their child's behavior even at home.

The year had its highlights. For the children the most outstanding were the school party; the all-day picnic, the Yo-yo demonstration by the self-acclaimed Yo-yo "champeen" of the world, an American who allegedly sold 140,000 Yo-yos in his brief tour of Guatemala; and the big Independence Day parade on September 15, in which the pupils, complete with uniforms and school float, participated.

The Exams

For parents and teachers the biggest highlight of the year came in October in the form of the *exámenes finales* which are drawn up and sent to all schools by the government's Ministry of Education. In Guatemala it is taboo to think of *exámenes finales* without an appropriate shudder. Primarily the result of these exams, and not the opinion of the teacher, determines by law whether a child passes or fails his grade. Nor are these exams anything to be scoffed at. In the first grade they are conducted orally and individually by a government examiner previously unknown to the pupils. The children are required to read fluently from advanced readers, write by dictation a paragraph containing many long and unfamiliar words, and answer a host of other questions on all subjects. The second-grade exam, also conducted by a government examiner, is completely written and equally difficult. Proof of the thoroughness of these exams is the fact that in the average public school normally only some 50 per cent of the pupils move on to the next grade. We are happy that more than 75 per cent of ours did.

The Gospel

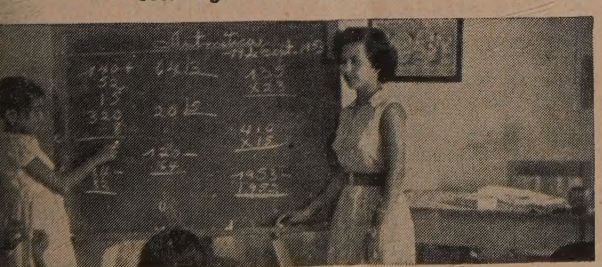
For *el director* and for the congregation's members responsible for the founding of *El Colegio El Divino Salvador* the year's high point was the knowledge that throughout the year these youngsters were being brought into daily contact with the Word of Life. The seed of the Gospel was being sown into their little hearts. In how many of those hearts the seed has budded and begun to grow we do not presume to know. Some children seem to know a little of what Jesus' love is and means for them. The exact number of these or the depth to which the love of Jesus has penetrated into their hearts we cannot tell. It is not our job to count souls but to sow seed. If we have done that conscientiously, hopefully, prayerfully, we can be assured it will not return void. We are only the sowers. The Spirit is the Reaper.

The Promise

In January *El Colegio El Divino Salvador* opened its doors the second time. Now four staff members teach 85 pupils. A third grade and a kindergarten were added. During vacation the hammers and saws and planes and paintbrushes once more went into action. For the workers the task was joyous because it was the continuation of their effort to "suffer to come unto" Jesus such as perhaps otherwise would not be so suffered. And in the hearts of the congregation was the same assurance that their efforts on behalf of these "little ones" are not in vain, for the faithful know and believe what God Himself has promised — "of such is the Kingdom."

Physical education

Second-grade arithmetic



"Liberty" float, mounted on mission jeep and flanked by uniformed school children in the Independence Day parade

YOUR SYNOD

THE PRESIDENT

Under the caption "Means of Grace" Article V (2) of the *Common Confession* states: *"The Word.* Through the Holy Scriptures, which God caused to be written by men chosen and inspired by Him, God instructs and assures us regarding His will for us. The Holy Scriptures constitute His Word to men, centering in the revelation of Himself in the person and work of Jesus Christ for our salvation. Through the Holy Scriptures God continues to speak to men in all ages until the end of time. He speaks as the infallible and unchanging God, whose message to mankind never changes. Since the Holy Spirit by divine inspiration supplied to the holy writers content and fitting word, therefore we acknowledge the Holy Scriptures in their entirety as the inspired Word of God. His Holy Spirit testifies in our hearts that His Word is true, that He will keep all His promises to us, and that our faith in Him is not in vain.

"We therefore recognize the Holy Scriptures as God's inerrant Word and the Word of God alone shall establish articles of faith (cf. Smalcald Articles, Part II, Art. II). We pledge ourselves to teach all things taught in the Holy Scriptures, and nothing but that which is taught us by God in the Holy Scriptures."

The 1951 *Proceedings* of the Honorable Wisconsin Synod stated: "Whether the term 'verbal inspiration' be used or not, it is certainly necessary that a confessional document which undertakes to present the doctrine of inspiration for our times and conditions speak clearly and unmistakably on two points

"1) that all that was written in the Holy Scriptures was given by the Holy Ghost;

"2) that as a result of this inspiration and as an article of faith inerrancy be claimed not merely for the Scriptures as a whole, but for each particular statement that they contain.

"Because the expression 'verbal inspiration' has been under fire by men who really object to the substance of the doctrine we are convinced that under these circumstances we should not even yield the term."

You will note that one of the chief objections is that inerrancy should have been claimed "not merely for the Scriptures as a whole but for each particular statement that they contain." Is this objection correct? The *Common Confession* says: "Since the Holy Spirit by divine inspiration supplied to the holy writers content and *fitting word,* therefore we acknowledge the Holy Scriptures in *their entirety* as *the inspired Word of God."* Let us take these words as they read.

Another objection is that the term "verbal inspiration" is not used. The objection of the Wisconsin Synod as given above was based on *Common Confession,* Part I. *Common Confession,* Part II, had as yet not been prepared in 1951, when the Wisconsin Synod's criticism was adopted. The objection was discussed with representatives of the Wisconsin Synod when they met with our Committee on Doctrinal Unity. The objection was taken into account when *Common Confession,* Part II, was prepared. That accounts for the fact that *Common Confession,* Part II, in Art. VI (2), has this definite statement: "The Holy Scriptures are *God's verbally inspired Word,* that is, God moved men to write what He wanted recorded in the words He wanted employed. They alone constitute God's inerrant Word to men. They alone are 'able to make' men 'wise unto salvation through faith which is in Christ Jesus,' 2 Timothy 3:15. They alone train men in holy living. . . . 2 Timothy 3:16, 17."

In *"A Fraternal Word" Examined,* written after the printing of the *Common Confession,* Part II, the writer states that this "reveals an obvious attempt to meet our objection, particularly with regard to the use of the term 'verbal inspiration.'" The part which follows, however, shows that the writer means to say "the obvious attempt to meet our objection" successful. The writer adds: "W however, that the strong part of t ment ('the Holy Scriptures ar verbally inspired Word') is follo an explanatory clause ('that is . . which not only qualifies but weak previous strong statement. For, that 'God moved men to write w wanted recorded in the words He employed' is just sufficiently v allow for the idea of a 'limited re and, therefore, a 'limited moralit Old Testament (see *Lutheran S* 2/21/53, page 15, where this is the explanation for those Psalms i David calls for God's judgment u foes of His kingdom)."

Again let us take the wor Holy Scriptures are God's verb spired Word" and the explanator which follows as they read. Le member that this wording was by the Fellowship Commission American Lutheran Church. It presented to the A. L. C. conve October. Permit the A. L. C. t mine whether it wishes to acc words as they read.

Furthermore, let us remembe the *Common Confession,* Part VIII, which treats of "The Chu Church Fellowship," says in pa (5): "On the other hand, teachin wise than the Word of God setting up dogma contrary to, out warrant from, the Word of well as neglecting or omitting [italics ours] of the Word of God divisions in the Church and dis unity."

Again, let us take these words read, and let us await the action t them by the American Lutheran this coming October.

Furthermore, let us remem our Synod continues to teach an phasize *verbal inspiration.* We and teach that God inspired eve of the Bible in the original text.

JOHN W. BEHNKEN

BOARD OF DIRECTORS

The Board of Directors at its last meeting considered the question whether Synod should lend some of the money in the Pension Fund to the Church Extension Fund. This money is now invested in certain securities, as specified by Synod. The Board had asked an attorney of high standing, Frank C. Mann of Springfield, Mo., to render an opinion. After a study of our Constitution and By-Laws and the rules governing the Church Extension Fund he rendered a well-documented opinion that such loans could not be made legally under our present setup.

In accordance with the wish of Synod and acting jointly with the Survey and Findings Committee, the Board of Directors decided to ask certain self-governing agencies in Synod which are dependent on the support of Synod's members to pool their interests in a common collection, instead of allowing each agency to canvass our congregations for financial help. The goal of this financi was set at $5,000,000. The tim gathering is to be between Janua March 27, 1955. The agencie selves are to conduct this camp funds. Those concerned are Va University, with a goal of $2,5 Bethesda Home, $1,700,000; Sc the Deaf at Mill Neck, L. I., $ Deaconess Association, $250,00 $400,000 for Refugee Work.

M. F. KRETZMANN, Secretary

The Psalter

e Rock That Is Higher Than I

alm 61:2: "From the end of rth will I cry unto Thee, when art is overwhelmed; lead me to ock that is higher than I."

nlet was overwhelmed. Ob-essed by feelings of frustration, xed by the mysteries of life, he no place of recourse. Suicide red to be the best. He solilo-l: "To be or not to be, that is uestion," and he debated the atives: "Whether 'tis nobler in ind to suffer . . . or to take arms t a sea of troubles and, by op-, end them."

e, too, at times, are over-ed. We are engulfed by the inexorable flood of trouble. We t stem the surging tide of woe. r distress we echo the Psalmist's ive cry: "All Thy waves and illows are gone over me."

nlike Hamlet, however, the ian is not driven to despair. the waves loom high and the s roar, he does not yield to ical frenzy. Nor does he fold rms in stoical resignation, in-ent to his fate.

hen the Christian's heart is over-ned, his voice breaks its silence. ries to God — the God who is to hear and eager to help. He to God, no matter how low he have sunk, or how far he may been driven — even "from the f the earth."

nd his cry is not of despair, but st: "Lead me to the Rock that her than I." Nearly drowned th the whelming flood, the ian clutches the rock. God has l the rock there for just that se, to save us from the flood.

ne rock is "higher than I." That we can trust it. The waves lash t it in fury, but it stands un-l and strong. The rolling tides ages beat upon it in vain. It is enough and strong enough to a hold to every clutching hand. ne rock is Christ. He is higher we, as Heaven is higher than as God is higher than man. se He is higher, He is holier. se He is higher, He is stronger. inging to that Rock, we are safe the whirlpool of sin, from the ng waves of trouble. That Rock high over the perils of the sea.

THOMAS COATES

And Jesus Said

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. MATT. 12:39, 40

If we had lived A. D. 30, the year of our Lord's crucifixion and resurrection, and the task had been assigned to us to construct a religion based on the promises God had given through the Old Testament Prophets, it is safe to say we should have come forward with something radically different from the religion which Jesus preached. In our production there would have been many spectacular features, signs from heaven, convincing the most skeptical observer that the Messiah presented in our scheme of things was really the Son of the Highest, the Promised Helper. That precisely was the concept of religion entertained by certain scribes and Pharisees who asked Jesus for a sign. The request was made repeatedly. He was giving them signs to the right and to the left, but these people wanted something more striking, startling.

But the religion of Jesus is not of this kind. Just as little as it caters to our sinful impulses and worldly desires and offers diamonds and banquets and long vacations in some cloudless Utopia, so little does it satisfy the cravings of our doubting intellect for scientific demonstrations that the Gospel He preached is absolutely true. But one sign will be given even to the unbelievers, says Jesus, the sign of Jonas, the rising again after three days of Him who was put to death.

Could any more powerful proof for the divine character of His message be presented? A French statesman more than a century ago had an acquaintance who was vexed because his logically constructed religion didn't find acceptance. How can one, he asked, convince people of the correctness of one's ideas in this sphere? There is nothing easier, was the reply; you merely have to have yourself put to death and rise on the third day; in that case the multitude will accept your message. Even then, we have to add; there will be skeptics, because believing the Christian religion is not merely a matter of the intellect, but of the will, too. But the statesman was right as to the validity of the proof.

WILLIAM F. ARNDT

The Creed

"He Ascended into Heaven"

Intermittently did Jesus appear to His friends during the post-Easter days.

For three very good reasons:

1. Thus could He certify, beyond all peradventure, the historicity of His bodily resurrection from the dead.

2. He could give His disciples the finishing touches to a well-rounded-out Christian education. Previously He had told them, "I have yet many things to say unto you, but ye cannot bear them now." But after the resurrection they understood. The jigsaw puzzle slipped into place, and lo! the picture was complete.

3. There was leisure for marshaling the battalions, setting them in ranks, and bidding them go forth to battle and to victory. "Go ye into all the world," were the orders, "and preach the Gospel to every creature."

His work on earth was now complete. What else to do but return to His pristine home. He had come from heaven; thither He would return. He had died once; He would not die a second time. Instead, He made ready for His coronation ascent.

The scene takes place on the Mount called Olivet. The disciples are gathered about Him. Parting instructions are given. His hands, still bearing the wounds, are uplifted in benediction. Scarcely perceptible at first, He mounts. His feet disdain the ground. No angels are present to lift Him to the skies. No flaming chariot to carry Him aloft. He rises by His own power, in the hush of majesty. Gladly would angels have ministered unto Him, as they did in the wilderness and in the Garden, but they were to wait for Him behind the cloud that received Him out of earth's sight.

Heaven is a reality, for our Lord ascended into heaven. It is neither east nor west of the stars, neither above nor beneath the sun. It is not a subdivision of the space called the universe. It is a state, often called "The Beyond," for it is beyond our comprehension. It is the abode of God and men made perfect.

The Lord ascended into heaven to take possession of His glory, to be our Advocate with His Father, and to prepare a place for us.

Up that same golden pathway of light which He established as the coronation route for all believers, we shall ascend by the grace of His strength and the power of His love.

ERWIN KURTH

Editorials

Discussion Salutary

If representative government in the U. S. is to remain alive, political discussion, we are told, must be encouraged. The two-party system certainly helps to keep issues before the people. When kept within reasonable bounds, discussion is salutary. Lack of interest in political affairs fosters misuse of power and leads to dictatorship and loss of liberty.

In the Church, lack of interest in doctrinal discussions can result in the loss of the pure Gospel. There is a widespread tendency to disparage such discussions. Denominations are seeking the least common denominator. "Get together!" is the watchword of the hour. Not long ago Prof. Joseph Hromadka, noted Czech churchman, stated that "it is easier for people to tolerate genuine heresy in matters of doctrine than to endure differences of opinion in politics and economics." Church members can get heated up about political and social conditions, about sports, and even about externals in the church, and yet remain indifferent and apathetic when a discussion of Scripture doctrine and practice is suggested. Not that politics and economics do not matter. They do. But Christian doctrine matters more; in fact, it is the warp and woof of a Christian being. Let Bible truths be discussed not only in Bible classes but also in every voters' assembly, men's club meeting, ladies' aid, and young people's group. Such activity can be a salutary means of deepening and strengthening spiritual life.

Look Before You Join

Various organizations are constantly on the alert to recruit new members, also from among our people, but not all of these groups are of the unobjectionable type. Now we certainly would not wish to be understood as demanding that our members refuse to join any and every organization which includes people of other faiths. But we do maintain that our members should consistently avoid those organizations whose principles militate against Holy Scripture. For one thing, no Christian should give an oath in uncertain things, a demand frequently made by certain groups. Nor should he be a member of organizations which practice religious fellowship and rites. He should never join in Christless prayers, which some organizations offer in order to avoid offending non-Christians. Nor should he even by mere payment of dues help spread the principle of salvation by good works and character. There may be, and are, social, business, and charitable organizations in which a Christian may well hold membership without denying his Lord and faith, but there are also many in which the opportunity for such denial is constantly present.

Before agreeing to unite with any group, we should ask a few questions. Does this group ask me to give an oath? It has no right to do so. Does it require me to pray and worship with those of another faith? I cannot do so with a good conscience. Do they require me to consider all members spiritual brethren and sisters regardless of their religious convictions? That, too, does not square with Holy Writ. Only those are brethren and sisters of the Lord Jesus Christ who do the will of His Father, that is, who accept Him as their personal and only Savior from sin.

In short, look before you join. Be sure that in g and consolidating human relationships you do not den Lord and Master.

"It's a Clique"

"Why should I attend the meeting of the voters' a bly, of the ladies' aid? Why should I express my opin a meeting? Why should I do anything in the church the same old clique anyway that runs everything an as it pleases."

How often we have heard such remarks! Perha ourselves have been guilty of saying them.

In most instances such remarks do not describ situation correctly; they serve only as an alibi for ou inactivity in the Lord's work. It is easy to quiet ou science with the statement "It's the same old cliqu runs everything." If we have such a reaction, let us tu mirror of God's Law on ourselves and examine our If the fault lies with ourselves, may we experienc changing power of the Gospel and get to work.

In some instances the assertion "The same old runs our church" may be true. What then? Frequent fault lies with us. We have left the work to the fa consecrated few. With some exceptions the clique is a ready to have a few more people in its midst. Start wo and you will soon be a member of the so-called clique.

In those instances in which the complaint is tru situation is not hopeless. By observing the by-laws congregation or society, by speaking up, by enlisting to work with you and drawing them closer to the w the church, you can break up any clique that would the church."

Cheerfulness at the Church Doo

Some of you reading these lines may often have w to do something for your Lord, your Church, your c gation. Perhaps you have felt that you were not giftee any particular talent and, therefore, you hesitated t your services. Do you have a cheerful disposition? can use that as a self-appointed reception committee to greet visitors at the church door. A cheerful "H a friendly smile, a warm handshake, a cordial "We'r to have you with us," can do more to bring people to worship in our church than many of us realize. mately such friendliness may lead people to accept and join our Church as they return to hear the saving So, cheerfulness at the church door, in a sense, is a of missionary endeavor.

Perhaps the first time you try out your talent o diality you may be embarrassed when someone tell that he has been a member of your congregation for 20 The next Sunday may find you rebuffed as someone on indifferently and gives you only a cold, unmeant " do-you-do?" But the third Sunday may reward your e

Don't give up! Be cheerful, courteous, cordial! B cere in your kindness! Introduce the guests to your p In the course of time see how contagious your beautifu tude has become. Sooner than you realize even the will melt under the glowing warmth of your welcom

ell the Anthem! Raise the Song!"

ot many years ago some of our congregations had the
n of electing a *"Vorsaenger,"* a song leader. His duty
lead the congregation in singing the hymns during
vice. This man was selected because he had a strong
He may not have sung well at all times, but he
sang loud. There were times when the old reed
wheezed and snorted, huffed and puffed, to a dying
cendo in the middle of *"Nun danket alle Gott"* on
sgiving Day. It was then that the *Vorsaenger* came
is own. With a little extra effort his robust diapason
nade up for the demise of the organ.

it he was sincere; and he was, at least, one man who
If you were not listening for vocal perfection, you
have been moved by the fact that he sang for the
joy of singing. You could have felt, too, that he was
his duty very seriously and that he found delight
aking a joyful noise unto the Lord."

me has brought educational and musical advantages.
sons and grandsons of former *Vorsaenger* have been
g in the choirs of our parochial schools; they have
ped their voices in high school glee clubs, quartets,
ther vocal ensembles. Consequently, congregational
g has improved and continues to improve. There are
ings more thrilling than worshipful assembly singing
ervor and enthusiasm, with expression and sincerity,
ise of God and our Savior. It is not always the trained
that sings the most sweetly. A voice, singing from
otional heart, a sincere soul, is pleasing to the ear
Lord. This writer thinks congregational singing is
ving. Do you?

ee Needs

he three needs of every human being for a happy life
ve of God and of man, status or a recognized place in
ciety of God and man, and a sense of spiritual accom-
nent. The failure to obey and follow the law of God
man results in the loss of all three of these. God's plan
vation fills all three of these needs.

y sending His Son Jesus Christ, the Father assures us
He loves us. With Paul we can be assured that nothing
be able to separate us from the love of God, which
Christ Jesus, our Lord." By bringing us to faith
gh the work of the Holy Spirit, the Lord gives us
; we are made the children of God. In Christ we are
osen generation, a royal priesthood, an holy nation,
uliar people," "sons of God." By bringing us into His
om the Lord gives us the ability to serve Him and our
men, so that our lives do become lives of lasting ac-
ishments in good works.

hen we consider the advances made in the study of
n character, of crime, and of moral delinquency, we
mpted to think that Christianity is outdated and cannot
people of the twentieth century. The religion of the
may appear to be old-fashioned, but it nevertheless
ne needs of human beings for love and status and
ement.

What's the Answer?

Question: Why does the Lutheran Church not permit a Catholic person to be a sponsor at a Lutheran Baptism?

Answer: Though the practice of having sponsors is not a divine, but a human institution, it is not in harmony with the purpose and spirit of this salutary ordinance to permit a Catholic or other non-Lutheran to serve in that capacity. According to our Catechism, sponsors are: (1) to testify that the children have properly been baptized; (2) to assist in caring for the Christian education and training of their godchildren, especially if these should lose their parents; (3) to pray for them.

It is easy to understand that non-Lutheran people could hardly measure up to the second requirement. They could indeed testify to the Baptism itself, but how can they honestly promise to bring up the children in a faith which is different from theirs and with which they are not even familiar? A proper practice is therefore to use only Lutheran people as sponsors and to accept non-Lutherans only as witnesses. Earnest Christian parents will furthermore consider only those Lutherans who are themselves interested and active in the practice of their religion. If, therefore, non-Lutherans are permitted to serve as sponsors, such arrangement is not in harmony with the spirit of this ordinance nor with the best interests of the children.

Question: What position does The Lutheran Church — Missouri Synod take on teas and sales of baked goods and needlework by ladies' aid societies?

Answer: None whatever. Such matters must be decided by each congregation and in Christian love. No one will dispute that the simplest, most logical, wisest, and Scriptural method of raising funds for church and charity is direct giving, consecrated Christian stewardship of treasure. Furthermore, no congregation will want to depend upon other measures for providing necessary funds for its work. If all church members were conscientious stewards, there would be neither need nor inclination for such fund-raising devices. But let none condemn as unchristian and sinful every undertaking of this kind. There are consecrated Christian women who will bake, sew, or do fancy work and the like because they delight in doing something, in addition to their regular envelope contributions, with their hands for the church. Some are even enabled in this manner to turn bits of spare time into cash for the Lord's work which they otherwise could not give. Let charity prevail also in this matter.

Question: Is it the practice of the Missouri Synod to permit church groups to serve alcoholic beverages in the Sunday school rooms, especially if these are at times used to seat the overflow at worship services?

Answer: Our Synod is an advisory body and as such does not undertake to regulate the internal affairs of its member churches. On the other hand, individual congregations must at all times be alive to the great influence which they exercise in a community for good or evil and therefore also beware of giving offense in matters which in themselves are not directly commanded or forbidden in Holy Scripture. From this viewpoint the practice you mentioned should be discontinued, Rom. 14:17-19. O. E. S.

MENTAL HEALTH

(Continued from page 4)

cessitating inner growth and outward adjustment, with concomitants of conflict, anxiety, and tension. Basic in this process are a firm trust in God, prayer for His help and guidance, a sense of mission and purpose in life, the removal of guilt through the assurance of forgiveness for Jesus' sake, patient submission to the will of God in trials and trouble, and the undergirding and sustaining hope of a blessed hereafter.

Furthermore, all of us need to cultivate mental-emotional serenity. This is of vital importance also for physical health. Conflict, anxiety, and tension have their repercussions in the body, for they alert the involuntary nervous system (which is beyond our conscious control) to a state of emergency or crisis. The body is thus, through chemical reactions and otherwise, readied for fight or flight. And the accumulated energies, if not expended in physical activity, tend to short-circuit through the body and seek an outlet for the pressure by way of physical symptoms.

Accumulated resentment or hostility may cause severe headaches. Tension and anxiety may be converted into stomach trouble or heart palpitation. Inner conflict may cause us to "cry out" through some skin disorder, such as eczema. We may protect or salve our injured self-esteem (closely allied to the instinct of self-preservation) by unconsciously taking refuge in illness or invalidism to escape responsibility, invite affection and sympathy, have others take care of us, or even avenge ourselves on others for real or fancied slights or neglect.

The mind and emotions are infinitely complex. Under great emotional pressure or conflict the subconscious and unconscious parts of the mind, into which these anxieties and conflicts are repressed, may develop inner "abscesses" seriously affecting both mind and body, without the conscious mind being aware of the real difficulty, and requiring that these "abscesses" be "lanced" by the psychiatrist. He does this by bringing the trouble to the surface, explaining it to the patient, and re-educating him for better adjustment.

In less serious cases, the trouble may be "ventilated" by a thorough "talking out" to a trusted friend, the family doctor, or the pastor. In such cases it is of the greatest importance for the counselor to permit the troubled individual to *talk himself out thoroughly,* and not to interrupt prematurely with advice. Often the real trouble lies elsewhere and deeper than in the surface complaints or difficulties, and will come out only after considerable talking and patient listening. In many instances a great unburdening of the heart and mind follows for the afflicted individual from such a heart-to-heart talk if the counselor is wise and patient enough to be a *good listener,* saying very little himself except to encourage the expression of heretofore repressed materials, with their emotional complexes of anxiety, guilt, and the like. Sometimes the troubled individual achieves insight into his difficulties through the clarification and untangling resulting from putting them into words, and needs little, if any, further guidance.

Where severe mental-emotional disturbance is in evidence, the case should be referred to a competent psychiatrist who is at the same time a man of high moral integrity. Here pastor and doctor should work together as a team. The pastor should not venture treatment on his own. On the other hand, in his own particular sphere of the spiritual he can be of inestimable help to the patient by ministering to the needs of his immortal soul.

A WORLD IN DESPAIR

Where can I go to find a ray of hope
In shuffling through a world that's in
despair?
Is there no star to guide me in the night,
No light to show my trembling soul the
way?
There is — the Star of Bethlehem.

I've traveled through a world that's in
despair —
It gave me ashes when I asked for bread.
Is there no peace, no rest, no lasting joy,
No healing for my soul that's in distress?
There is — in Christ of Calvary.

Is there a glory where my soul can dwell,
Away from this — a world that's in
despair?
Where heartache, sorrow, death shall find
no room,
And fear and want and hunger are
unknown?
There is — at Christ's eternal Throne.

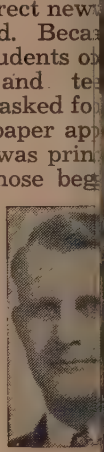
O Christ of Calvary, I've found that peace
Beneath Thy Cross, where sin is blotted
out.
Canst Thou not give this Gospel peace
and hope
To all the world that's living in despair?
"I can — through you."

CARL H. THOMAS

"THE MISSION CALL"

"The Mission Call," which appears as a four-page insert (pages 13 through 16) in the LUTHERAN WITNESS for the first time in this issue, will continue to be published as a section added to the main body of the WITNESS eight times a year. The addition is a result of a resolution passed at the Houston Convention encouraging the Editorial Board of the WITNESS and the Stewardship Department of Synod to co-operate in effecting an inclusion in the WITNESS of material offered in the *Mission Call* to further the cause of missions and WITNESS reader appeal.

Student members of the F
Mission Society of Concordia Sem
St. Louis, in 1945 started the M
Call as a mimeographed quarte
give the student body direct new
the foreign mission field. Beca
growing interest from students o
synodical theological and te
training seminaries who asked fo
numbers of copies, the paper ap
ten times annually and was prin
offset. The editors in those beg



The Rev. J. E. Herrmann, Editor of the LUTHERAN WITNESS "Mission Call" Section

days were Willard Burce, R
Matern, Clyde Kaminska, and
Kalin, with Prof. E. C. Zimme
of the School of Missions as a

Requests for the magazine
from Sunday school superinte
pastors, and women's groups. Th
licity Department of Synod sent
to pastors, teachers, and Sunday
superintendents throughout
With an increase in circulati
about 19,000 by 1951, the studen
to relinquish the project becaus
lacked adequate addressing and
ing facilities; because of press
schedules and deadlines for s
editors; and because of financia
sons, even though the student
had made annual donations of s
hundred dollars a year to kee
magazine afloat.

When Synod took over the pu
tion, Stewardship Counselor
Herrmann became editor of the *M*

The Rev. Egon W. G
Layout and Busine
ager of the LUTHERA
NESS "Mission Call'

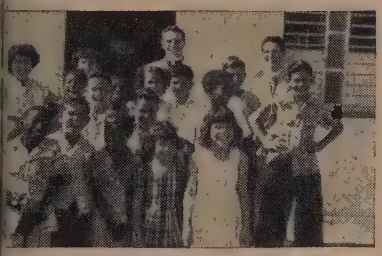
Call, and the Rev. Egon W. Ge
in charge of the Production and
chasing Department at Synod's
quarters in the Lutheran Bu
St. Louis, became layout and bu
manager. These two pastors wil
tinue to serve in their respective
tions on "The Mission Call" sec
the WITNESS.

Under Synod's sponsorship
January-February number, 195
the first of the bimonthly publi
which terminated as a separate
cation with the March-April,
issue. At that time the subsc
was about 6,300.

MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our Church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission*

85-YEAR SEARCH ENDED



Havana Lutheran School

am in the midnight of my life. 85 years I have searched for true church of God. I have ys been religious. Yet I was r satisfied with my former ch.

But the Lord put a Lutheran ster into my path. It happened way:

My great-grandchildren enrolled e Havana Lutheran School. The ster came to visit us, but my st had told me Luther left the rch to seduce a nun. So I was ry."

One day I had a terrible hemor-ge. The minister rushed me to hospital in time to save my life. prayed with me often. I was ys grateful to him.

Then I gradually noticed a change my great-grandchildren. They 't talk back to their mother any e. They no longer broke win-s. They sang hymns instead of cent rumba music. They smiled e. They visited me more often. minister gave one of them a de-onal booklet; I'm almost blind; e reads from that and from the echism every day. It comforts

have been taking instructions. ve learned to know Jesus as my Savior from sin. I hope to re-e the true Lord's Supper from minister before I die.

have found the church I sought my life. Rejoice with me, for 85-year search is ended. I will vith Jesus throughout eternity. hank God with me that the Lu-an missionaries came to Cuba.

(MRS.) IGNACIA BAUTA
Havana, Cuba

NEW GUINEA SHORTS

. . . A tribe which occupies some ground about a 45-minute walk from the station at Chirunki put up a rather large bush building for evening and Sunday services so that the missionary would come to them and bring them the Word. To take advantage of this opportunity, the evangelist from the Australian Lutheran Mission and Missionary Karl Stotik have alternated conducting services there every night. The attendance at all the services is quite good.

. . . On November 1, 1953, the natives dedicated the thatched church which they had built at Yaramanda. Between 2,500 and 3,000 natives attended the service and the accompanying feast. Some of the local catechumens, to indicate they had overcome local superstitions, ate native "poisons" in ripe bananas before the astonished crowd. At this dedication Missionary E. Spruth, who had arrived in New Guinea only nine months previously, delivered his first address in the Enga language. Sunday services at Yaramanda are still attended by an average of 520 people. Another school, the 13th for New Guinea, is being established at Konjamanda.

New Guinea natives building a temporary shelter for a missionary who must spend a night out while on a mission trip

. . . A few days before Christmas, announcements went out that a service would be held early on Christmas morning. The missionary expected the people to assemble when the rooster crowed. Lo and behold, the people began coming to the station at four o'clock in the morning, holding burning firebrands to keep themselves warm, since it was really chilly and the fog blotted out the warming rays of the sun. Almost a thousand people were on the station by the time the service began at 6:00 A. M.

. . . Wanda Fricke, our American nurse, writes: "The work, the doctor boys, and I are all eagerly awaiting the arrival of "Missy Audrey" (Lafrenz) and Dr. Hoopmann in 1954. Our present missionaries are so very busy that they cannot begin to reach the women and children personally. There are large numbers of women who live out in the bush, old women who soon will die, young mothers who risk their lives in childbirth, young girls who are the future motherhood, precious little infants whose lives are snuffed out so quickly and often by the many uncounted diseases here. These people are the ones whom neither the housewives nor Audrey nor I can ever reach. It hurts to see these people die, because I know that our Lord Jesus also died for them. I wonder how our people in America feel about this."

THE MISSION BUDGET

The budget's not cold sums to me:
It's happy sinners' faces,
It's lost and straying won for Christ,
It's light in gloomy places.
It isn't just dead columns full
Of off'rings and addition;
It's missionaries sailing out
To fill His Great Commission;
It's you and I; we'd like to go
And send our gifts to prove it —
How wonderful this budget is!
It lives, and so I *love it.*

P. Massillamani

HE LOOKS LIKE DR. WALTHER!

Dr. C. F. W. Walther was one of the founding fathers of our Synod and its first President. Mr. P. Massillamani, B. A. L. T., graduate of the '54 class of Concordia Seminary, Nagercoil, India. Since his fellow students felt that he bore a resemblance to Dr. Walther, this picture was taken on his graduation day. We wish Graduate Massillamani well and ask God to use him as He chooses to the greater building of His kingdom in faraway India.

LEARNING THE LION LANGUAGE

Meet Missionary Andrew Fritze and his language teacher, D. S. A. Hapuarachige. The place? Colombo, Ceylon. Missionary Fritze is busy learning the "lion language" of the ancient people of Ceylon, Sinha(lion)lese. Another language is being added to the many in which our missionaries are now preaching the Gospel

Colombo Street Corner
The sign is in English, Sinhalese, Tamil

A LUTHERAN LANDMARK GOES DOWN

Many years ago this chapel of ours was dedicated in Hankow, China. It housed one of our best congregations. Word has come that the Chinese Communists are tearing it down and building a government building in its place. We have no word about the congregation, but every now and then the news trickles through that many of our Chinese Christians are remaining loyal to Christ. God is at work behind the Bamboo Curtain!

The Church on the International Cemetery in Hankow which is being destroyed to make room for a government building

A CHINESE WELCOME

We arrived in Hong Kong the end of November. By Christmas we were well established in our new and comfortable flat.

Several weeks ago the people at the Hong Kong chapel had a special welcome for us. When they arrived, they wrote their names with a Chinese brush on a piece of red silk. This was later presented to us. Evangelist Li preached the sermon, and the young people sang "A Mighty Fortress." It was m thrilling to hear them sing it so v After the service there was the u program of music and speec A little fellow represented the S day school, and though there w

The Hong Kong Mission Staff, March, Mrs. E. H. Thode, Miss Ruth Proft, Doc Werner (a visitor), Miss Gertrude Simor Holt and Joel, Mrs. Holt, Miss Martha E. H. Thode, Herbert Hinz, Paul and John

long pauses between his thou this did not perturb him. The yo people gave us a gift of a red s banner on which are embroide our Chinese names in green, name of the young people's grou blue, and four large character yellow which say: "Good Shepl of the Flock." FRIEDA THOD

Mission Residence in Kowloon, Hong K The portion of the building from the gray black wall is mission property. There downstairs and an upstairs apartme

The Chinese are very cleve learning new melodies from n bers. In the tune edition of Chinese hymnal "A Lamb Goes complaining Forth" looks as follo

F 4/4 上帝羔羊歌

5—65|3—5—|443—|2—34|5—43

上 帝羔羊 直 向前行, 救 赎罪人 脱

BRITAIN NEEDS CHRIST

ore than thirteen centuries ago
k, standing in the market place
me, saw some English slave
for sale. Their fair complex-
ight hair, and blue eyes caught
tention. "Who are they?" he
"Angles," was the reply.
l, for they have the faces of
. From what province were
brought?" he continued.
a." "Good again, for they must
atched from God's wrath (*de*
ei) to the mercy of Christ. And
is the name of their ruler?"
," was the response. "Yea,"
the monk, "Alleluia must be
to God in the dominions of this
" The monk's name was Au-
ne. Two years later he reported
me that Ethelbert, King of
and 10,000 of his subjects had
won for Christ.
ugustine and his followers
gh the centuries did their work
Christianity penetrated every
of society, every aspect of the
n's life. That was some time
Now England has become

A Mission Field Again

odern Britons need Christ.
e are more pagans in England
than when Augustine landed
ne coast of Kent to make the
es co-heirs with the angels of
en.
land of empty churches.
ople of lost beliefs.
allup Poll surveys are alarm-
One person out of ten is closely
d with a church. Five persons
f ten are not hostile but just
care. "What does it matter?"
ne who led Christendom in
ng missionaries to the dark
nents of paganism needs mis-
ries herself. Twentieth-century
in is a vast mission field in
nglish-speaking world, *second*
e only to the United States.

Responsibility of English Lutherans

his is the Britain of today, the
of one of the churches affili-
with our Church. The Evan-
l Lutheran Church of England,
ed independent status by the
convention of The Lutheran
ch — Missouri Synod, has re-
reorganized itself for mission
sion. A recent offer by the
h Broadcasting Corporation to
cast a Lutheran service on
from Luther-Tyndale Me-
l Church constitutes tacit rec-
on of the Evangelical Lutheran
ch of England as an English
nination.

First efforts will probably be made in London, heart of the British Commonwealth and the greatest concentration of human beings on the face of the earth. Three of our pastors are at work in the metropolis at present: Australian Norman Nagel, pastor of Luther-Tyndale; American Louis Brighton, pastor of Holy Trinity; and Canadian missionary at large E. Geo. Pearce.

Shall the Lutheran Church, denied her place by a Tudor church politician in the days of the Reformation, yet gain her rightful heritage after 400 years? God grant it!

E. GEO. PEARCE

VENEZUELA DIVIDENDS

Our Colegio La Concordia, Caracas, Venezuela, strictly speaking, is not a parochial school. It is a primary school inscribed in the Venezuelan Ministry of Education. For that reason it follows the prescribed courses of the national school law. The Spanish language must be used in teaching. Three out of four teachers must be Venezuelan citizens. Only Venezuelan teachers may teach history, geography, and civics, the national subjects.

We are privileged to teach 175 children the great Bible truths. Not all are Venezuelans. We have children from 30 countries, four continents (Australia omitted), and the five races.

The attendance at the church services and the offerings are steadily rising in the English, German, and Spanish Sunday services. Of the seven children and four adults who were confirmed in 1953, five children and three adults faithfully attend divine services. This year 13 children and two adults are being prepared for confirmation. The church attendance and the confir-

Teaching staff and pupils on the terrace for the closing ceremony of the week: lowering of the flag, singing national anthem, praying the Lord's Prayer, Benediction

mands are all direct fruits of the school.

Through this daily meeting with God, 71 Catholic children discovered that the name *Protestant* does not mean that we protest against God. They also learned to know we are not Communists. Furthermore, we have the opportunity of telling the old, old story of Jesus and His love to the parents of all of these children. They come from 131 families.

ROBERTO G. HUEBNER, *Director*

Mission Want Ads

Screen for Outdoor Showings		$ 120.00
Microphone		10.00
Homelite Generator		540.00
Construction of a Reading Room, Ambalavayil, India		325.00
Providing Space for Kindergartens in Japan: Sanjo, Omiya, Fukagawa	each	5,000.00
Bible Picture Rolls for Asiatic Fields	each	4.00

Please make all money orders or checks payable to The Lutheran Church — Missouri Synod. Do not send money directly to the mission fields, but to the Stewardship Department, 210 N. Broadway, St. Louis 2, Mo.

"LENGTHEN THY STAKES"

America has 40 per cent of the world's income, almost half of the world's industrial production, and 57 per cent of the world's gold reserve. What a missionary responsibility! . . . The entire Bible has up till now been translated into only 191 of the world's 1,034 languages. The New Testament has been translated into only 437 languages. . . . 600,000 villages in India are without Gospel preaching. . . . Our Nigerian Christians pay the salary of their own native teachers and build their own churches and schools. . . . Our Church is at work in 25 of the more than 250 countries of the world. . . . There are 400 million more heathen in the world today than a generation ago. . . . Among our Church's unsung heroes are the 81 full-time and 500 part-time institutional missionaries who make hundreds of thousands of calls annually upon the inmates of all manner of institutions. . . . When men refuse to share Christ with others, they soon will have no Christ to share. . . . Forward — into all the world!

FIRST FRUITS IN THE BANANA-BELT

I have just come back from Panaikadu (literally: Farm Forest), a very fruitful tract of hill country along the ghat road which leads from the plains to the hill station Kodaikanal. On the forested slopes grow luscious oranges, a respectable amount of coffee, and — shading the coffee shrubs — thousands of acres of plantains (bananas).

Panaikadu — Halfway up hill road to Kodaikanal

At extreme right: Jeyasingh Asari and wife, first fruits in Panaikadu

After preaching on three prominent street corners this morning, Catechist Chinniah Pillai and I had a special stop to make. It was only a hut in a cluster of villages in which huts are relatively few, but I feel sure the glory of the Lord filled it. In that little hut we baptized the wife and two small children of one Jeyasingh Asari, the first family to be won for Christ among the higher castes of Panaikadu. At the extreme right in the accompanying picture — with neighbors asking that the camera include them, too — both husband and wife are shown. To give no room to the prejudice that Christianity is a "foreign" religion, I asked the catechist to do the baptizing. There was no need of baptizing the father, because in early infancy he had been christened by a Roman Catholic padre on the West Coast. With his family, Asari had then reverted to Hinduism. In a real sense therefore he also is a convert, and during lessons preceding her Baptism he found delight in helping his wife understand the basic truths of the Gospel, whenever he could leave his work as a sawyer of forest timber.

When Siniammal first told us of her desire to embrace Christianity, we wondered just how she had come to that decision. With a shyness characteristic of Indian women she divulged that she had listened to our "street preaching" from behind walls, or standing in the shadows somewhere, within earshot. There the call of the Gospel had come to her, and because it touched her heart, she came. E. H. MEINZEN

"WHAT IT TAKES"

In India, people belonging to lowest caste can afford only "square" meal every two A mother who belongs to this and is a member of our Ch takes out a handful of rice for J whenever she prepares a meal.

. . . A mother in sending offering wrote the following le "Enclosed find twenty dollars. I saved this bit by bit toward a s for our child's grave. It mea sacrifice, but after all it is selfish; for the little one will just as peacefully, and her s will be just as happy, if we ha wait until later with the s Yours, A Mother."

. . . It happened after a mi rally. A faded and lame old w came to the pastor and gave h costly ring, saying: "I hav money. I am dependent upo friends for my support. My m gave me this ring when she The pastor, deeply moved, r "Why, I couldn't take this Sweetly the old woman replie not giving it to *you*."

Yes, the spirit of sacrifi *lives*. What about you?

SAILING DATES

Lorenz Nieting for the Philippine April 15, 1954

Mr. and Mrs. Edward Dicke for New Guinea — April 25, 195

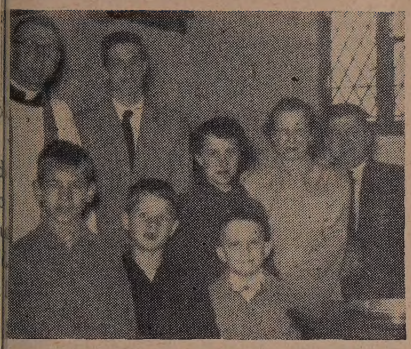
Audrey Lafrenz, R. N., for New Guinea — April 25, 195

Mr. R. Bowman and his family arrived in the States for furlough, April 4

Rev. Wm. H. Schweppe arrived in the States during first week in May.

Rev. E. A. Westcott, Jr., will arrive in the States for furlough during the month of August

NEWS



ISSION RESULTS: If anyone wonders er it pays to follow up leads on the from the Telemission Office or whether 's sponsoring the TV program "This Is the is worth while, this picture may help him affirmatively.

e Rev. R. F. Rehmer of Faith Church, Kent, writes: "On April 4 I administered Chris- baptism to an entire family of four which ntacted through a card received from our l District Telemission Office. Three of who are adults, were received into com- ant membership at the same time, since ad received adult membership instruction. The other three pictured are two boys who from a trailer camp just outside town to on Bible school and then to Sunday school. all young man is a freshman at Kent University, whom we found through our -up of those who signed 'Lutheran Pref- ' cards. He had attended a Lutheran in Sandusky a few times but had not baptized."

ont row (l. to r.): Timothy and Mark s, Donald and Linda Merrian, Mr. and Lewis Merrian. Back row: Pastor Rehmer ckhart Lange.

second meeting of the Presidents Vice-Presidents of the Missouri Wisconsin Synods, the District idents of the Wisconsin Synod, an equal number of District Presi- s of the Missouri Synod will be in Milwaukee, Wis., May 11 to 14.

he Christian day school of Saint 's Lutheran Church, Floral Park, Y. — one of the two parochial ols in the Augustana Lutheran rch — will expand to include the eight grades next September, the John W. Arthur, pastor of the regation, announced. Three years the parochial school was estab- d, only a year after the congrega- was organized. Grades have been d each year. The present enroll- t of 140 is expected to reach 180 fall.

ugustana's other parochial school cated in California.

r. Oswald C. J. Hoffmann, Public tions director of Synod, was ed to his second term as presi- of the National Religious Pub- Council at its 28th annual meeting ew York City.

"This Is the Life," Lutheran TV program, is shown over three Canadian Broadcasting Corporation TV stations (CBLT, Toronto; CBOT, Ottawa; and CBUT, Vancouver). These government-owned stations provide free time one-half hour each Sunday. Canadian government officials who have arranged for the program are Jack Dunlop and his assistant, Brian Freeland, who are in charge of religious programs over radio and TV. Each Sunday the three government stations close the "This Is the Life" period with the announcement: "For your copy of 'This Is the Life' write to CBC, Box 500, Toronto, Ontario."

C. J. Homebrook, a retired banker and member of St. John's Lutheran Church, Toronto, mails out the requested booklets. The telemission program is in charge of Pastors G. Bornemann, A. Kristo, and T. Pelikan.

Edmund Kuhlman, Lutheran layman, builder, and member of The Church of Our Saviour (Pastor E. H. Buchheimer) in Detroit, was appointed by the president of the Detroit Board of Commerce to head a four-man committee of the board's International Trade Tour on town planning and home construction. The group left Detroit April 27 for a month's trip by air to visit Dublin, Rome, Athens, Cairo, Nicosia, Jerusalem, Tel Aviv, Istanbul, Vienna, Zurich, and Paris.

The Detroit Board of Commerce in appointing Mr. Kuhlman stated: "On each of our previous Trade Tours we have found an unusual amount of interest in the problems of town planning and residential construction, real estate, and home finance. Your experience as Past President of the Detroit City Plan Commission and Past President of the Metropolitan Builders Association of Detroit will fit you to discuss these subjects during our Fifth Foreign Trade Tour."

Paul Simon, 25, editor of the weekly *Tribune* of Troy, Ill., upset political predictions and surprised political veterans when he received 29,993 votes in a race against two candidates and the party organization for State Representative in the Illinois Democratic primary. Simon's total vote was one third higher than that of his closest opponent, who had been a State Representative for 18 years. The Troy *Tribune,* which Simon bought in 1949, came out boldly for good government and attacked corruption and gambling.

Simon, a Lutheran, is the son of Dr. Martin P. Simon, editor of *Christian Parent* and *My Chum* magazines. Mrs. Martin Simon conducted a phone campaign to help her son. His brother, Art, a student at Concordia Seminary, St. Louis, solicited votes on a door-to-door basis.

Paul Simon is a member of Saint Paul's Church in Troy, of the Lutheran Laymen's League, and is on the executive committee of the Lutheran Human Relations Association.

The Rev. Erling Ylvisaker, 55, pastor in Madison, Wis., and editor since 1950 of the *Lutheran Sentinel,* official publication of the Norwegian Synod of the American Evangelical Lutheran Church, died of a heart attack, March 31. Funeral services were conducted in Madison.

The Lutheran Church — Missouri Synod and the National Lutheran Council will co-operate in bringing refugees to the U. S. under the 1953 Refugee Relief Act. The joint program will be conducted by Lutheran Refugee Service. Two Missouri Synod representatives and three from the NLC will be authorized to negotiate with national and international agencies and departments in operational matters concerning the resettlement program. Overseas, Lutheran World Service of the Lutheran World Federation will

AT LAKE PONTCHARTRAIN, NEW ORLEANS, 4,000 WORSHIPERS ATTENDED EASTER SUNRISE SERVICES UNDER THE AUSPICES OF OUR SAVIOR CHURCH (REV. PAUL W. STREUFERT), WHICH HAS FEWER THAN 175 COMMUNICANTS. The pastor of the small suburban congregation in New Orleans proclaimed the good news of the risen Christ in his sermon.

The service started at 5:45 A. M. The attendance was more than twice that of last year's service, the initial venture. Members of the congregation ran a shuttle auto-service from the end of the near-by bus line to the service site to accommodate those who came by transit.

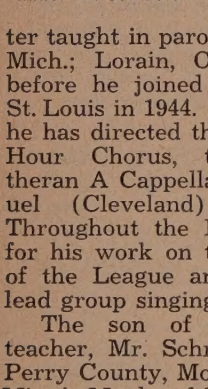
Approximately 50 per cent of the 700,000 population of New Orleans is Roman Catholic. The city has about 10,000 Lutherans.

A committee of local Lutheran Laymen's League members and the voters of Our Savior Congregation managed details for the service.

give services needed for proper operation of the joint resettlement program. Costs for Lutheran Refugee Service will be shared in the ratio of 60 per cent by the NLC Division of Welfare and 40 per cent by the Missouri Synod Department of Social Welfare.

The Rev. E. B. Glabe, chairman of the Board of Social Welfare, and Dr. H. F. Wind, executive secretary of the same board, will represent the Missouri Synod.

Elmer W. Schroeter, formerly director of special projects for the national Lutheran Laymen's League, on April 19 became executive secretary of the Western New York District of the L. L. L. and director of Camp Pioneer, Angola, N. Y., where he succeeds the Rev. Ernest E. Heuer, who is now pastor of Trinity Church, Lockport, N. Y.



Elmer W. Schroeter

A graduate of Concordia Teachers College, River Forest, Mr. Schroeter taught in parochial schools in Flint, Mich.; Lorain, Ohio; and Cleveland, before he joined the L. L. L. staff in St. Louis in 1944. An able choir leader, he has directed the St. Louis Lutheran Hour Chorus, the Cleveland Lutheran A Cappella Choir, and Immanuel (Cleveland) Children's Choir. Throughout the L. L. L. he is known for his work on the seminar program of the League and for his ability to lead group singing.

The son of a parochial school teacher, Mr. Schroeter is a native of Perry County, Mo. In 1932 he married Minnie Manke of Cleveland. They have a daughter, Marilyn, 16, and a son, Edward Charles, 11.

An anonymous member of St. Paul's Church, Evansville, Ind., in January gave the congregation $10,000 for debt reduction.

The Ford Motor Company gave a 17-acre tract of land worth approximately $200,000 to the Lutheran High School Association of Detroit. The site will be used for the construction of a new high school.

Albert F. Scribner, registrar of Valparaiso University, Valparaiso, Ind., was elected president of the American Association of Collegiate Registrars and Admissions Officers at its annual convention in St. Louis, April 22. Six hundred and fifty-one representatives from colleges and universities throughout the U. S. attended the convention.

More than 4,000,000 Roman Catholics in America have joined Protestant Churches in the last 10 years, the *Christian Herald,* a non-denominational monthly magazine, reported.

MUSIC REVIEWS

Complete Works of Johann Walter. Edited by Otto Schroeder and redacted by Prof. Dr. Max Schneider. Bärenreiter-Verlag, Kassel and Basel, and Concordia Publishing House, St. Louis. 1953. Vol. I: XX and 136 pages; in boards, $8.00; in cloth, $9.00; Vol. II: VIII and 184 pages; in boards, $8.50; in cloth, $9.50.

Johann Walter is known to the music world as the father of Lutheran church music, as the first Lutheran cantor, and as the first composer who prepared musical settings of the Passion of our Lord which were based on Luther's translation of the Bible. He was Luther's musical counselor and authority for the statement that Martin Luther possessed genuine musical talent and skill. The present volumes are but two of the six which will be published jointly by the noted Bärenreiter Verlag of Germany and our own Concordia Publishing House. The publication of this material has been awaited eagerly by those who are interested in the church music of the Lutheran Reformation; the volumes will likely be purchased largely by libraries, colleges, and universities for reference and study purposes. That our Lutheran Church — Missouri Synod is instrumental in getting out this material is indeed significant. The highest type of scholarship was required to make this music available in a modern edition of the first water; and our Synod is to be commended for having participated in the publication of precious music which is basic to the musical heritage of our Church. The volumes themselves are indeed most attractive and beautiful; the engraving, typesetting, and binding are excellent, and every precaution was taken to make the volumes practical and useful. Much of this material should now be prepared with English texts.

WALTER E. BUSZIN

Our Songs of Praise. Compiled and edited by Edward W. Klammer. Children's Edition. Concordia Publishing House, St. Louis, Mo. $1.25.

Our Songs of Praise is a beautifully printed collection of hymns, carols, and sacred songs for boys and girls from kindergarten to Grade Four. At least a dozen of these selections are excellent also for three- and four-year-olds. The book contains 147 hymns, covering every phase of Christian life and the church year.

Songbooks for children are being constantly improved. The editor, a trained pedagog, has tested the songs in this collection with little singers, demonstrated methods of teaching and interesting the pupils, and delivered talks and essays on the subject. The book is a result of his work. Surely the contents will stimulate to action. It should prove a godsend not only to Christian day schools but also to Sunday schools, and we hope that all educational agencies of the Church will introduce this well-edited collection.

We also hope that Christian parents will become interested in the singing movement and use these songs in the home.

A full music edition with complete information on texts and tunes will be available in the fall of 1954.

WALTER WISMAR

ANNOUNCEMENT

Ordinations and Installations

PASTORS

Commissioned:

Bartholomew, Bruce, as missionary at Grace, St. Petersburg, Fla., by Robert bach, April 11.

Installed:

Brelje, Milford C., Good Shepherd, Calif., by F. W. Boettcher, April 11.
Christiansen, Alfred, Christ, Remsen, Io R. W. Meyer, March 28.
Grimm, Victor, Zion, Waldenburg, A W. C. Krueger, Jan. 17.
Heuer, Ernest E., Trinity, Lockport, N. Herman Meier, March 7.
Knight, Lawson, Faith, Hialeah, Fla., b Kellermann, April 4.
Lehenbauer, Herman C., Mount Calvary, Ill., by R. T. Eissfeldt, March 28.
Lehenbauer, Paul M., St. Paul, Bridger, by P. M. Freiburger, Feb. 21.
Lorenz, Albert A., St. John, Rodenber Immanuel, Ontarioville, Ill., by F. A wig, Jr., April 4.
Miller, Rowland A., St. John, Baldwin, A. A. Holtz, April 4.
Renner, M. J., St. Luke and Our Savior, Ont., by C. H. Neuhaus, April 11.
Single, Paul G., Our Blessed Savior, Ale Ind., by O. R. Schlegelmilch, April 4.
Zuberbier, A. A., St. Paul, Charter Oak by R. Cloeter, April 4.

Ground Breaking

Waterloo, Ill., Immanuel, for a new April 11.
Victor, Iowa, St. James, for a new April 4.
Huntington, W. Va., Our Redeemer, for church, March 28.

Cornerstone Laying

Park Forest, Ill., Hope, church, April 25
Marblehead, Mass., Clifton, church and hall, April 11.
Mayville, Wis., St. John, church, April 4
Rice Lake, Wis., First, church, April 11.

Dedications

Pittsburg, Kans., Zion, church, April 4.
Columbus, Ohio, Zion, church, March 21

Official Notices

Rev. C. C. Nieman has been appoi serve as Visitor for Circuit 7 since Rev. Hasz has accepted a call into another

Rev. George Klattenhoff has been ap to serve as Visitor of Circuit 5 becau O. Bohnert has accepted a call into District. — W. H. MEYER, *President,* District.

Rev. Clarence William Ludwigsen, hurst, L. I., N. Y., has requested a col in order to qualify for service in the m of Synod. — H. J. RIPPE, *President,* District.

Pastors Herbert J. A. Bouman and *Ge Hoyer* have accepted the calls to the pr ships at Concordia Seminary, St. L FREDERIC NIEDNER, D. D., *Secretary,* B Control.

District Conventions

43d Convention of the California and District will be held at California Co College, Oakland, Calif., June 21 to 2 The opening service will be held at C deemer Church on Monday, June 21, o'clock. Essay: "The Glorious Positio Christian Layman." Essayist: The Rev. Berner of Los Angeles. — R. J. JAGEL *retary.*

The North Dakota District Conventi be held at Peace Lutheran Church, N. Dak., May 31—June 4, 1954, Rev. J. man, pastor. Prof. E. J. Moeller will deli essay on "The New Testament Chu R. P. ALBRECHT, *Secretary.*

Election Result

Dr. Arthur C. Repp, professor at Co Theological Seminary, St. Louis, Mo., was to the presidency of Concordia Teache lege, River Forest, Ill., on April 20, ERWIN L. PAUL, *Secretary,* Board of Con

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Calls Declined

Paul W. Lange, principal of Lutheran School, St. Louis, Mo., has declined the the associate professorship in education nother field at Concordia Teachers Col- tiver Forest, Ill. — ERWIN L. PAUL, *Secre-* Board of Control.

s. Herbert G. Bredemeier has declined ll to a professorship at Concordia Semi- St. Louis. — FREDERIC NIEDNER, D. D., *Sec-* Board of Control.

nations for Associate Professorship Religion and Science, Concordia Teachers College, Seward, Nebr.

lartin Einspahr, Beaumont, Tex.: Grace, g Beach, Calif.; St. Paul's, Alta, Iowa; st, San Pedro, Calif.; St. Paul's, Edna,

William Rusch, Fort Wayne, Ind.: St. l's, New Haven, Ind.
Paul A. Zimmermann, Seward, Nebr.: Im- uel, Danville, Ill.; Bethel, University City, ; Calvary, Wood Dale, Ill.; Trinity, Dan- e, Ill.

nments concerning the qualifications of minees are invited and should reach the signed by May 18, 1954. — WM. LEPPIN, *ary*, Board of Control, Concordia Teachers e, Seward, Nebr.

Additional Nominations for the dency of Concordia Teachers College, Seward, Nebr.

Herbert Berner, Cincinnati, Ohio: Zion, olehurst, Nebr.
Kurt Biel, St. Louis, Mo.: Trinity, Ogalalla, r.
R. C. Beisel, Sioux City, Iowa: St. John's, vard, S. Dak.; Christ, Fairfield, Ill.
E. A. Brammer, Cedar Falls, Iowa: Zion, rney, Nebr.
Elmer Eggold, Milwaukee, Wis.: Immanuel, uyler, Nebr.
Wilbert Fields, Ames, Iowa: Zion, Kearney, r.; St. John's, Seward, Nebr.
Justus Kretzmann, Florissant, Mo.: St. n's, Seward, Nebr.
Martin L. Koehneke, Austin, Tex.: St. l's, Winslow, Nebr.; Trinity, Lincoln, r.
Armin Oldsen, Lakewood, Ohio: St. John's, vard, Nebr.
Frank J. Pies, Detroit, Mich.: Evergreen, roit, Mich.; Bethany, Chicago, Ill.; Faith, roit, Mich.
Erwin Paul, Forest Park, Ill.: St. John's, vard, Nebr.
Omar Stuenkel, Portland, Oreg.: Trinity, alalla, Nebr.
Arnold T. Wangerin, Milwaukee, Wis.: n, Kearney, Nebr.; St. John's, Seward, r.
T. A. Weinhold, Kansas City, Mo.: Re- mer, North Platte, Nebr.; Trinity, Oga- a, Nebr.
Edgar Walz, Fort Wayne, Ind.: Christ, ianapolis, Ind.
Erhardt P. Weber, West Lafayette, Ind.; John's, Seward, Nebr.
George Wittmer, St. Louis, Mo.; St. Paul's, esburg, Colo.
P. A. Zimmermann, Seward, Nebr.: Zion, gler, Colo.; Immanuel, Arriba, Colo.; ce, Vero Beach, Fla.

nments concerning the qualifications of the ees are invited and should reach the signed by May 18, 1954. — WM. LEPPIN, *ary*, Board of Control, Concordia Teachers e, Seward, Nebr.

Candidates for the Professorship oncordia Seminary, Springfield, Ill.

George C. Albers, Decatur, Ill.; St. Paul's, eo, Wis.
Herbert Bredemeier, Fort Wayne, Ind.; Paul's, Austin, Tex.
John Domsch, Farmersville, Iowa: Zion, len, Iowa.
Wilbert Fields, Ames, Iowa: Bethel, Uni- ity City, Mo.
Erdman Frenk, D. D., Joliet, Ill.: Christ, folk, Nebr.
Julius A. Fritze, Higginsville, Mo.: Im- uel, Sweet Springs, Mo.; Mount Calvary, Louis, Mo.
Arthur Graf, Austin, Tex.: Mount Zion, neapolis, Minn.; Zion, La Grange, Tex.
William Graumann, Riverside, Calif.: ohn's, Pleasant Plains, Ill.
Paul G. Hansen, Denver, Colo.: Trinity, ling, Colo.
Rev. Bernard Janssen, Danbury, Conn.: St. Paul's, Naugatuck, Conn.
Rev. Richard Jahn, Little Rock, Ark.: St. Paul's, Austin, Tex.
Rev. Eugene Klug, Kalispell, Mont.: Cross, Milwaukee, Wis.; Our Savior's, Chicago, Ill.
Rev. A. T. Kretzmann, Crete, Ill.: St. John's, Clinton, Iowa.
Rev. Henry L. Lieske, D. D., Elyria, Ohio: St. Paul's, Cambridge, Nebr.; Zion, Hendley, Nebr.
Rev. Eric C. Malte, Ph. D., Wilkinsburg, Pa.: Pilgrim, Cheltenham, Pa.
Rev. W. H. Moeller, Van Wert, Ohio: Zion, Hastings, Nebr.; Grace, Trenton, Nebr.
Rev. Martin Mueller, Hamlin, N. Y.: Pilgrim, Cheltenham, Pa.
Prof. E. J. Saleska, S. T. M., Clayton, Mo.: Unity, Cleveland, Ohio.
Rev. F. H. Stolp, Plainview, Nebr.: St. Paul's, Winslow, Nebr.
Rev. August C. Waechter, S. T. M., Chicago: Salem Church, Chandlerville, Ill.

All communications pertaining to these candidates should be addressed to the Secretary of the Board of Control and should reach him not later than four weeks after the publication of this notice. — REV. B. SELCKE, D. D., *Secretary*, Board of Control, 120 W. Monroe, Petersburg, Ill.

Call for Nominations for Three Associate Professors Concordia College, St. Paul, Minn.

With the approval of the Board for Higher Education the following request goes out to all congregations of The Lutheran Church — Missouri Synod to nominate candidates for three vacant associate professorships at Concordia College, St. Paul, Minn. Send all nominations and pertinent information regarding the candidates by June 30, 1954, to the secretary of the Board of Control. In selecting candidates the nominating congregations are urged to choose men of high Christian ideals who possess to a high degree the specific aptitude "to teach" (1 Tim. 3:2) and "to teach others also" (2 Tim. 2:2).

1. *The Area of Classical Languages.* The candidate should possess a Master's degree in this field or be able to earn one shortly. Since he will be teaching also on the high school level, it is necessary that he have 16 semester hours in education courses. He must possess a high ability to teach adolescent boys.

2. *The Area of English and Religion.* The candidate should possess a Master's degree in the field of English or in theology (since he will be required to teach some courses in Religion) or be able to earn one shortly. Since he will be teaching also on the high school level, it is necessary that he have 16 semester hours in education courses. He must possess a high ability to teach adolescent boys.

3. *The Area of Social Studies.* The candidate should possess a Master's degree in this field or be able to earn one shortly. Since he will be teaching also on the high school level, it is necessary that he have 16 semester hours in education courses. He must possess a high ability to teach. He should have a wide acquaintance with, and experience in, the training program of Christian day school teachers and have several years of teaching experience on the elementary level.

Address all communications to: REV. H. W. BRILL, *Secretary*, Board of Control, 231 Fifth Avenue, North, Hopkins, Minn.

L. M. M. A. Scholarships

Dr. Charles Obermeyer of St. Louis, president of the Lutheran Medical Mission Association, has announced the appointment of Dr. Hardy A. Kemp as chairman of the Scholarship Committee to recruit and to screen applicants for medical scholarships.

Dr. Kemp is director of graduate studies of the College of Medicine, Baylor University, Houston, Tex.

The Lutheran Church — Missouri Synod has made a grant of $6,000 for training medical workers for overseas assignments. The Lutheran Medical Mission Association has raised $1,500 for this purpose, and Gamma Delta has a fund of $3,000.

In keeping with the established practices of other scholarship programs, the committee will receive applications from those who have finished successfully the first year in an approved American medical college. If it is necessary, the applicant should borrow the money for the first year in medical school. Upon successful completion of that year the Association will reimburse the applicant in an amount equal to that to be granted for the ensuing years in medical college. The present plans call for a grant of $1,250 to $1,500 a year.

Applicants are to be in good physical and mental health, communicant members of the Lutheran Church, and dedicated to the Lord's work in their chosen field of medical missions.

The expansion of medical mission work in India, New Guinea, the Philippine Islands, Japan, Hong Kong, Guatemala, and Nigeria will increase the need for medical personnel. Young men and women who are interested in this field of service and need assistance should write to: THE LUTHERAN MEDICAL MISSION ASSOCIATION, 210 N. Broadway, St. Louis 2, Mo.

Lake Tahoe Summer Pulpit

Preaching dates at Lake Tahoe, Calif., are open from the first Sunday in July through the last Sunday in August. Make your application for one or two Sundays now. Enjoy a week or two at camp in California along the shores of beautiful Lake Tahoe. Everything furnished except bedding and food. The week runs from Thursday to Thursday. For information and reservations write: REV. WALTER W. WARMANN, 3 Panorama Dr., Box 214, Placerville, Calif.

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Hinners *pipe organ, altar, pulpit, baptismal font.* Write: REV. B. A. HOBRATSCHK, Zion Lutheran Church, 306 E. Grand Ave., Hillsboro, Kans.

Wanted

One *German hymnal with music* for hymns and liturgy. Write: MRS. AMY ZEHM, R. 1, Eleva, Wis.

Changes of Address

Pastors:

Ahl, Kenneth L., 2633 16th St., N. W., Washington 9, D. C.
Bauer, Benjamin T., 215 Park Ave., Needles, Calif.
Baumann, W., 634 Charles Lane, Madison, Wis.
Bernthal, L. C., Thawville, Ill.
Bollow, H. E., 14—49 120th St., College Point, N. Y.
Boye, Clarence C., R. 4, Falls City, Nebr.
Brandt, L. W., 9123 E. Broadway, Temple City, Tex.
Clausing, C. H., 202 N. Lake St., Oconomowoc, Wis.
Fleckenstein, H. H., *em.*, Loda, Ill.
Franke, R. C., 115 North View Dr., Pittsburgh 9, Pa.
Frese, H. C. J., *em.*, 905 Gertrude St., Omaha 7, Nebr.
Fromm, Elwood, South 10, West 18, Sapporo, Japan
Hammell, C. W., 412 Virginia Ave., Salisbury, Md.
Heilman, M. L., 49 Hamlin St., Cortland, N. Y.
Hessel, Theo. E., 260 E. 222d St., Euclid 23, Ohio
Heuer, Ernest E., 106 Windemere Rd., Lockport, N. Y.
Hyatt, F. W., *em.*, 27 Ontario St., Hamilton, Ont., Can.
Jehn, Anton, 15855 Bringard Dr., Detroit 5, Mich.
Juergensen, Carl F., Box 133, Bowie, Tex.
Krenzien, Robert, *em.*, R. 1 on U. S. 12, Coloma, Mich.
Lohrmann, J. C., *em.*, R. 1, Okawville, Ill.
Mack, Chr., Vesper, Wis.
Meyer, Arthur W., Chapl., 839th Engr. Avn. Bn., A. P. O. 970, San Francisco, Calif.
Miller, Rowland A., Box 173, Baldwin, Ill.
Nieting, Lorenz, Lutheran Theological Seminary, Box 507, Manila, P. I.
Rische, Gerhardt, 916 S. National, Fort Scott, Kans.
Rossnagel, W. T., 10033 Coventry Lane, Affton 23, Mo.
Rothe, F. E., *em.*, 1134 Belgrove Dr., St. Louis 15, Mo.
Rottmann, R. W., Brewster, Minn.
Rubbert, F. A., 1329 11th Ave., S., Fargo, N. Dak.
Rudolph, Lawrence, 246 W. C St., Colton, Calif.
Schuessler, Paul E., 6422 S. Harvard Ave., Chicago 21, Ill.
Ziegler, Albert H., Cuba, Mo.
Zorn, Robert M., 6330 Southwood, St. Louis 5, Mo.

Teachers:

Einspahr, Glenn C., 1954 S. Garfield, Denver 10, Colo.
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